38:13

Monthly, 3d. Post Free, 3½d. **ANNUAL SUBSCRIPTION, 3/6.**

The Eucken Review.

(Organ of the Eucken Society.)

September 1924.

CONTENTS.

	PAGE
What is the Aim of the Eucken Society?	26
The Disappointments of Modern Life. By Rudolf Eucken	27
Goethe and Rudolf Eucken. By Professor Dr. Hacker	29
Europa and Asia. By Rudolf Eucken	32
Romain Rolland on Gandhi. By the Rev. Walter Walsh, D. D.	34
The Steuben Society and the German Spirit	36
From all Parts of the Globe	36

CENTRE.

The Secretary,
Eucken Society

Jena, (Germany.)

Botz Straße 5.

LONDON LOCAL BRANCH.

The Secretary,
Eucken Society

142a Adelaide Road.

London N. W. 3.

Local branches of the Eucken Society have been established in

Germany,
Sweden,
Finland,
America,
England.

LORD HALDANE ON AMERICAN IDEALISM.

"... He who wished to rule a nation must touch the spring of its idealism, and Washington, and Hamilton, and Lincoln all knew how to do that. In all the great State of Massachusetts the place that most appealed to me was not Boston or Harvard, but the little quiet town of Concord, where Emerson and Hawthorne lived. They are the sources of your inspiration and the fountain of your idealism.

In the United States they had had an intellectual activity of their own, but without spiritual stimulus their greatest men would not have been what they were."

(At a banquet given by the Lord Mayor to the members of the American and Canadian Bar at the Guildhall on July 23rd 1924.)

WHAT IS THE AIM OF THE EUCKEN SOCIETY?[1])

It appeals to Humanity to struggle against all that is base and bad, against insincere convictions and confused thought. In community of work it wants to strengthen our confidence in the existence of a creative cosmic will-power, which sustains and ennobles us and to which we owe the meaning und value of our life. The Eucken Society demands of us a dertermined activism: instead of professing superficial optimism or disintegrating pessimism, we must take an active part in the great universal struggle against all that is evil and worthless.

Therefore each individual must hold his own in spite of all divergencies of vocation—as a statesman, teacher, labourer, father or mother, each one is meant to co-operate, and must set an example by life and action. Only thus can such firm standards and undeviating principles be established as our fluctuating time has lost. Only thus can we dam the rushing flood of immortality which now saturates all the conditions of life. On our children and children's children must be indelibly impressed: This is right and that is wrong. The great Plato says rightly: There is no success without noble anger.

To unite more closely those souls that strive and struggle in this consciousness, so that they may exert their whole strength and assiduity to overcome all opposition, is the chief aim of the Eucken Society, which thus comes into close touch with the living present. The spiritual life has recently passed through great changes; we are apparently at the beginning of a new epoch, which will leave its impress on the coming centuries. Life centres more and more in the world of realities, and finds there important tasks, which we also cannot and will not ignore. We have but to think of the social question, with its claims on the whole of humanity. But by exclusive progress in this direction life has lost its balance, and the spiritual world has slipped away from us. In spite of a superabundant wealth of external stimulation and impetus, our souls become more and more impoverished, our happiness becomes a mere fiction, our spiritual status threatens to grow crude and vapid. It is therefore of paramount importance to rouse the soul and thus achieve both the spiritual regeneration and the spiritual self-preservation of man. We must not lose sight of the eternal truths and the strong cohesion with the fundamental creative forces of life. Those truths are independent of human thought and choice; they survive all time. But to man comes the challenge to meet them with unprejudiced mind, to fully acknowledge them and commute them into a living reality. The present time sees its chief task in an effort to bring into harmony the two poles of human aspiration: rising to a higher world on the one hand, and on the other hand to a conscious activity in the life around us and for the benefit of our fellow-men. It is necessary to regain the lost balance of life, and to overcome the antithesis between Soul and Work from which we are now suffering. This now is the aim of the Eucken Society, which it hopes to further materially in unremitting labour, with all its strength and might. The need is great; but we need not despair if thought and action go hand in hand, and if all provinces of life are joined in mutual effort, if everyone does his duty and tries his best to save humanity from the dangers that threaten it, by which he will at the same time be saving his own soul. Let us then set forth the necessary fundamental truth and principal aims, and separate them from all superfluous accessories. Together we will bring more truth and more simplicity into our enfeebled and shallow civilisation. Together we will strengthen our conviction that a new wave of life is preparing to rise among men, a wave which will bear our aspiration and activity on its crest. Let our motto be a spiritual soaring!

Ethical Principles by Rudolf Eucken.

1. We demand *Moral Purity.* This is the indispensable basis of all spiritual progress.
2. We demand *Courage.* Without courage and truthfulness, we are powerless to cope with the present dark and troubled times.
3. We demand *Sincerity*, not only towards others and towards life, but also towards ourselves.

[1]) In view of the importance of these "Demands", representing as they do the foundation for our work and aims, we beg to repeat them unaltered.

4. We demand *Justice*, not only justice toward others, but also a strictly impartial judgment in all things.
5. We demand *Personal Dignity*. This alone gives life its full value.
6. We demand *Patriotism and Public Spirit*. Without them life becomes slack and stagnant. We reject those ideals which encourage effeminacy.
7. We demand *Charity* and delight in human nature. Only thus can the individual be essentially ennobled.
8. We demand *Faithful Allegiance to Principle*. This alone can raise man above the changes of this transitory life into the realm of eternal truth.
9. We demand *Reverence* for the spiritual powers that sustain our inner life. Where there is no reverence, there is no real activity or life-work.
10. We profess absolute *Faith* in the agency of a divine cosmic will. From this faith alone can we derive the courage and strength we need for the tasks and problems of life.

THE DISAPPOINTMENTS OF MODERN LIFE.

BY RUDOLF EUCKEN.

In contrast to mediaval times which were ruled and guided by religion, modern life has developed a proud self-consciousness in man, spurring him to the intellectual, practical, and technical conquest of the world. This effort took mainly the following three directions: firstly towards subduing nature, secondly towards organising economic labour, and lastly towards the shaping of human relations, and point for point considerable gains were made. But out of the initial high flights grave complications and obstructions resulted, and in the course of time these have increased to such an extent that we are beginning to doubt whether life has any sense or value. What seemed to us pure gain is revealing itself ever more as questionable and even dangerous.

1. Modern man gained new relations towards nature which surrounds him. Formerly he only received and contemplated, he was not able to analyse the sum of the impressions and penetrate nature's intricacy. Modern times have actually achieved what hitherto seemed impossible. Starting by ascertaining the minor forces, man carried out an effective analysis of the whole, he emphasized the laws underlying apparent confusion, and undertook to reconstruct in thought nature's process. Thus nature became independent of man, and he could only master her by serving her, and faithfully following her directions (after Bacon's precept). At first this movement dit not seem to touch the province of the soul; that had its special nature and its special rights. But more and more the concepts and valuations derived from nature were also applied to man, the nature part of him was increasingly considered and valued, so that finally he was transformed into a mere creature of nature, and life's centre of gravity shifted. Those were changes of great consequence, and space for an independent inwardness, for a life transcending nature, grew smaller and smaller. And thus while man's connection with nature absorbed him more and more, and he succumbed wholly to the instincts and conditions of nature, his spiritual creative work and his inward mastery of conditions diminished continuously, and under the heavy strain of the struggle for existence, he fell ever more a victim to an emptiness of soul. But out of this came clearly enough the proof that a mere life of nature does not satisfy man; there are depths in him which will not be denied. Only between the realisation of this void and its remedy there is a long road to travel. Today we find ourselves in the position of not being satisfied with nature, and of lacking sufficient spiritual force to raise ourselves above it. All triumphs of natural science pale when man remembers his innermost being and leads his life accordingly. We have gained much but we are in danger of loosing the main thing: our ethical personality.

2. With the progress of natural science are closely connected the changes in human labour. Formerly labour, the producing of an object, was intimately bound up with the personality

of a man, he put into it all the warmth of his spirit. But the last centuries have completely changed the character of work. Through increased understanding and ability man has drawn the forces of nature into his service and made them answer his own ends. These conquered forces have revenged themselves. The various forces of nature in industry have gained an independence of man; they have developed their own connections and put forward compelling demands. Machine-work has greatly reduced hand-work, it turns the worker ever more into a tool and a slave to work. Man could not tolerate such slavery and it was natural that the workers should seek help and independence in the organisation of their forces. And thus originated a bitter struggle between Capital and Labour. Marx saw only one side of this struggle, the side of the worker; but capital, with its ordering and consolidating power, is also indispensable, and so a terrible disruption of mankind such as was quite unknown in earlier times, came about. Out of the gain of mechanical work a grave danger has arisen, and to overcome it the combined efforts of statesmanlike insight and ethical spirit are needed. Can we reach that goal without a fundamental renewal of our present spiritual condition? And whence shall this renewal come?

3. In the third direction man's social habits led to deep disappointments. The modern world started out in high spirits and confident faith in human greatness and the spirit of man, and the goal was to transform human existence more and more into a sphere governed by reason. One of the principal features of this effort was the overcoming of the distinctions and contrasts which permeate human history: the contrast between those who rule and those who serve, between the leaders and the followers. That these relations contained much that was unfair became evident as soon as an enlightened and penetrating mind investigated the situation without prejudice. The desire to reduce these differences as far as possible or to abolish them altogether arose; the idea of the equality of all men gained tremendous force, and the social spirit tried to eliminate all harshness and to banish all injustice. This had beneficial results and new life ran through humanity. Not only the individual, but the whole community would grow if the qualities hidden in human nature were developed to full activity. But this movement had also very unwelcome consequences. That awakening would have been pure gain only if the liberated forces had met in good will; in reality to-day humanity is turned into a battlefield: there is war between individuals, war between classes, and war between nations, and war not fought entirely with clean weapons. Furthermore the striving for equality overlooks the actual state of human life. Experience has taught that at all times there were only a few men prominent for their insight and spirit, and every great achievement has been the work of these few. If the modern striving for equality results in the tying down of those exceptional few to the general low average, and in abolishing all graduations, including those which are justified, then a great lowering not only of taste but also of moral thought, is unavoidable. A mere summing up does not give the potential powers. And so the justifiable striving to raise all humanity resulted often in a lowering of the human standard, the giving up of all distinctions brought about the reverse of our intentions.

Let us consider the gains and losses of modern times. We gained the intellectual mastery over nature but we became the victims of the natural instincts and sensuality; we forced nature to serve human purposes but doing so we became divided amongst ourselves; we tried to mould communal life in accordance with reason and to develop its forces fully but just that drove us into an endless struggle and threatens to reduce alarmingly the measure of reason our life contains. Can we say that gain and loss balance each other? Have we not only failed to advance in the innermost essence of our life but gone back instead? It cannot be denied that we have achieved great things at the outer fringe but it was just in penetrating thus far that we came under the sway of dark forces to which our moral strength is not equal, and to-day we meet with disappointment after disappointment. Only a complete change can free us from this entanglement, and a strong activism alone can take up the struggle and achieve outer and inner progress harmoniously.

(Translated by Mrs. Makower.)

GOETHE AND RUDOLF EUCKEN.[1])

BY PROF. DR. HACKER, BERLIN.

To compare Goethe and Eucken in their life-work and mode of thought, is to be struck no less by a profound and far-reaching affinity than by a decided contrast. The affinity consists in that both take their departure from the problem of life in its universal significance. Both conceive the universe as undivided, eternal and creative life, which man, as its peculiar expression, is called upon to grasp and share. In the face of this conformity, profound and fecund as it is, we find the divergency between tne artistic treatment on the one hand and the ethical, indeed prophetical treatment on the other. Goethe strives after a spiritualized image of reality as a whole, it being assumed that nothing foreign be thereby introduced, nothing but its real substance discerned and made accessible to man.

Eucken (as far as the world of mankind is concerned) seeks a new reality; a spiritualized world in contradistinction to the one existing, which appears to him in a great measure devoid of reason and meaning.

The dissimilarity of the two thinkers leads the one to a more monistic the other to a more dualistic conception of cosmic life. In the domain of religious perception it leads to a more theistic conception on the part of the philosopher and to a more pantheistic on that of the poet. The latter feels at one with the fundamental features of antiquity, the former is in agreement with the elements of Christian truth. The poet believes himself to be a representative of a rejuvenated, deeper rooted, enlightened Renaissance; the philosopher stands for a renewed, more searching and more extended resumption of the work of the Reformation.

For the two thinkers we must suppose the source of spiritual life, and with it the fount of moral certitude, to lie on different grounds. With bold assurance the poet challenges the universe with its summits and abysses and in the strength of the activity, penetration and exhaustless power of his imagination is not afraid to discover and to proclaim, at every point, a bond of harmony between the ideal and reality, between the idea and the appearance.

Thus to him all things temporal become the image of the One and the Eternal. For the artist mind, however, this relationship resides chiefly in the form; that form which seems to confer on the image of sense the stamp of a divine law. It is in this that men of creative gifts are prone to recognize their own individual type.

In the perceptible form he thinks himself authorised to venerate the expression of divine plastic power. Thus nature in her legitimate shape and in the beauty of the form becomes for him the mediator between heaven and earth, the divine messenger "Pandora", the "All-gifted".

> "In ever new guise to us mortals appearing,
> She treads the green fields, she floats o'er the brine;
> In holiest measure to sight and to hearing,
> For all that the form has embraced is divine."
>
> "Pandora".

To the artist the substance, whatever it be, is justified in so far as it bears a form affording an opportunity of creating beauty, which to him has its end in itself and is a vindication of life. Thence he gratefully confesses:

> "O eyes ye are happy
> In seeing, because,
> Whatever the vision,
> How lovely it was!" Faust II, V.

"Whatever the vision!" The philosopher with his ethical bias cannot speak thus; to him the essence of things stands above all. Even in view of the infinite variety of forms in nature and human life, he demands a reason for the whole, a general reference to a moral aim, a perfection of goodness. Herein alone he would see the justification of existence. But this is just what Rudolf Eucken finds missing in nature. In his consciousness of firm, unyielding, positive spiritual and moral demands, he possesses the evidence and the guarantee of another world, in spite of material and empirical life. Here lie the roots of the faith of a Luther, Kant and Fichte. *They* are the men whose leading ideas Eucken shares in a revived, wider and, to our mind, a deepened form.

[1]) In response to the expressed wish of many of our readers, who had found some difficulty in understanding Dr. Hacker's fine article, we now have pleasure in offering it once more in a revised translation.

Now both Goethe and Eucken rise far superior to the psychological limitations of their respective dispositions, as characterized above; both live and grasp each inmost experience, each dominating thought in a manner which radically excludes such bias. Beauty, according to Goethe, presupposes truth and feels itself in close friendship with morality. "Spiritual life," Eucken's dominating metaphysical conception, manifests its entity (uninfluenced by particular tendencies) in the achievements of science and art as well as in the behests and promises of morality and religion. Although their two worlds own different centres of gravity, due to their diverse points of departure, the universality of their common conception of life leads them to coincide in a very wide measure. What to the one stands in the forground remains more in the background to the other. Nevertheless Eucken's thought could very sensibly be illustrated by Goethe's poetical works, and in the same way Goethe's artistic creations might be elucidated by Eucken's philosophical range of thought. We neither miss in Goethe the Christian, theistic, dualistic elements, nor the antique, pantheistic, monistic in Eucken. Therefore a parallel between the life-work of the two offers to the sympathising critic a most stimulating interplay of contrasts and similarities.

If in the following we oppose their contrasting modes of thought, we do so, not only for the better understanding of the poet and the philosopher, but because we hope in this way to illustrate a dominant, and as it appears to us, a pregnant antagonism of spiritual life and to lure the reader to a study of these profundities.

In his memoirs Eucken declares: "My position to Aristotle was a peculiar one. The deepest motives of his aspiration could not harmonize with my dualistic mode of thought, but as to the expression and wisdom of life, I always venerated him as a great sage. Similarly with Goethe whose deepest convictions and view of life did not appear to correspond."

It is the monistic element therefore, in the poet's aspiration, which he shares with Aristotle, the classical interpreter of Greek philosophy, which separates Eucken from Goethe.

On the other hand, Eucken admires the view of life of Aristotle, and, as we saw in this passage, if we had not known it before, the view of life in Goethe. In Eucken's opinion, however, there seems to be little harmony between that fundamental conviction and the view of life either in Goethe or in Aristotle.

Let us try to understand this statement with regard to Goethe.

Goethe's fundamental thought may be paraphrased in the following way: The eternal and creating life of the Divinity sustains and penetrates the universe and is present in the whole as well as in every part of it, with the complete effort of its spirit and its strength. The same may be said of the visible world accessible to man; even though it be only one among many, all enwrapped and filled with the light of the invisible, we men are dependent on it, and it suffices for us. Now and here we meet with that creating life, in the productions and formations of nature, as well as in the spiritual creations of humanity, before all in the highest achievements of art. To acknowledge this and discern in the visible world the scene of divine activity might even seem to promise us worthiness to be ourselves partakers of divine and creating life.

Goethe's religious attitude presupposes a fundamental optimism which he extends to the world of experience; that is, to nature and the spiritual life of man. For him the glory of God stands and falls with the sublimity and splendour of nature and human life. From that point of view the Christian assertion "the whole world lieth in wickedness" seems to amount to little short of blasphemy, and indeed it did give great offence to the Greeks and Romans of the day. The devil says "nay", the angels say "yea". No break such as the biblical allegory of the fall of man, has here separated the visible world from its origin, the creation from the creator.

> "Transcending thought, the works eternal
> Are fair as on the primal day."

With artists' eyes the archangels contemplate the universe, praising its order, abundance and all-prevailing harmony, the unfathomable depth of the cosmos. Among the wonders of the Cosmos the greatest is man. In him Mephistopheles attacks the creator of the world; whereas the poet never tires of praising his magnificence and happiness.

"All the day and all the night
I could praise man's happy fate;
Let him but be in the right,
Is he ever fair and great."

Firmly convinced of the intimate and never vitally interrupted communion between God and the world, Goethe needs a justification, even a glorification of the visible reality, that to him is an embodiment of the eternal divine life, accessible to man, in time and space. For this affirmation he fights the spiritual fight of his life, not, like Leibnitz, with logical, but with artistic weapons.

Inflamed by the beauty of the visible world in its thousand manifestations, the poet's feeling presses forward to embrace, not only the form, but the essence and qualities of life. He then, for instance, sings the exuberance of love in nature, who "of her motherliness has bequeathed to all her children a home"; or he praises the kindness, truth and purity in true human life, above all in the noblest female characters that poets have created. From the point of view of the intrinsic value of human life, it is only in Iphigenia and in Hermann and Dorothea that the poet's joyous optimism is triumphant, and this not without some concessions to the powers of darkness.

In Faust there begins a powerful theodicy, but in spite of his promise expressed in the Prologue in Heaven, the poet is unable to bring it to an end by terrestrial means, as he intended but is forced at last to appeal to the other world.

If Goethe in his old age confessed that, notwithstanding the great good fortune he enjoyed in his long life, he had only for a few weeks been what is generally called a happy man, we have here but the proof of deep and earnest striving. For, hand in hand with that artistic aspiration which determinates his fundamental religious conviction, Goethe early realised the painful experience of the impossibility of seeing our sincerest and purest wishes fulfilled, the bitterness of guilt that can befall man unawares, even in his loftiest efforts; the callousness, nay hostility of the world towards everything that is beautiful and sublime, and, given his fundamental convictions, such an experience immediately caused him to hark back to life's origin. He ends by impeaching the Divinity.

"Ye set our feet upon life's way,
Ye let the bonds of sin enslave us;
Now, cast aside, we groan and pay
Earth's penalty, that none can save us."

Gedichte: Der Harfenspieler.

Anxious lest she should not succeed in maintaining her purity in the struggle of life, Iphigenia hears the song of the Fates in her ears:

Let all men fear the gods,
And let him fear them doubly
Whom they have set on high!

Througout all of Goethe's creations, there resounds, like the hymn of the archangels, praise of beauty in nature; but notwithstanding this burning love and admiration for beauty and magnificence, the poet has an incorruptible and sober eye for the sombre and the dark sides of reality.

Eucken frequently points out how blind and deaf nature is to our spiritual and intellectual values, and quotes Goethe's lines:

"Callous is nature.
The sun bestows his beams
On evil and on good,
And on the sinner
Shine, as on the saint,
Moonlight and stars."

Vermischte Gedichte: "Das Göttliche."

If Ganymede, the boy, casts longing looks into the depths for the all-loving father, Prometheus, the man, despises the blindly destroying Jove with his thunderbolts, and feels ashamed to have once addressed his prayers to the "sleeper" above. With what brilliant colours did the author of the "Westöstlichen Divan" celebrate the fire-worship of the old Persians, yet he is forced to acknowledge:

"A hundred years you say your prayer to fire alone,
Yet, once it clutches you, it will devour you skin and bone."

Here love meets with no response from Nature.

"And did you seek through every element,
Fire, water, light and earth their secret tenement,
All you can learn will then be plain enough:
They are all made of quite another stuff!"

There is no connection between within and without, no echo between Nature and our highest and most powerful thoughts, no matter how they may sway us.

"The god who throned within my breast resides,
Deep in my soul can stir the springs;
With sovereign sway my energies he guides,
He cannot move external things."

Faust I, 2. Gespräch mit Mephistopheles,

Thoughts on nature, such as they prevail in Eucken, also appear in Goethe, though here generally unbodying the contradictions between experience and the underlying impulses of his soul, or expressing that discouragement which so often follows in the train of passionate striving.

There is one aspect of nature in which her endless evolutions appear to Goethe as an equally endless futility. But, contrary to his fundamental views, these considerations are of a dualistic kind. Nature eludes spirit. In most respects her realm is that of unreason. Thus Goethe's position towards the whole of nature includes a contradiction between belief and knowledge and this is borne out by the poet's words in the above-mentioned quotation in Eucken's memoirs. As Goethe once remarked of Shakespeare: there remains a sediment of unsolved bitterness towards the course of the world.

Now if, under Goethe's guidance, we enter the realm of spiritual life, see its uncertainties and short-comings, its errors and its guilt, both in the life of individuals and in the world of culture at large, then cosmic nature stands forth as the sublime counterpart of divine peace, of eternal innocence. With Eucken she represents a grade set there for us to surmount; with Goethe she is the realisation of the ideal under the form of a lost paradise. For, more poignantly perhaps than Eucken, Goethe feels the contrarieties and obstructions which beset man's ascent to the spiritual life.

To Eucken the certainty of the spiritual is, in its core, unshaken and mighty enough to exact and to create a new world, and this all the more in view of our experience how little our existing world fulfils the categoric exigencies of that rightful but unacknowledged ruler who justly claims the universe for his own.

Goethe himself, when borne up by that "high conceit through which the spirit embraces itself" can sometimes, it is true, gaze upon extraneous nature, as from a throne, upon the lavish carelessness which, in the violent explosion of a thunderstorm, seems merely working childish mischief; but when, which often happens with Goethe, the impression of the instability and confusion of spiritual effort is borne in upon him, the absence of aim in nature takes on the image of a state of blissful consummation uninfluenced by time.

Then it may be said: "nature is too grand to have aims," that is to say, she is ever at the goal, to-day as on the first day. The precariousness of man's aims must yield to her absoluteness. She has no choice, doubts not. "In the realm of nature motion and action govern, in the realm of liberty disposition and will", says Goethe. Nevertheless we are "less certain of free will than of the independent action" of nature, "she is her own promoter; will, on the contrary, acts under compulsion". Natural moral tendencies need to be trained by the will, and this may be lacking or go astray. For the genius the power of acting on his surroundings is still more circumscribed. Both from within and from without he is influenced by time and matter which unite to perplex him. For this reason all art, "be it goverment, poetry, sculpture or painting bears the stamp of singularity and uncertainty."

(conclusion in our next number.)

EUROPA AND ASIA.

BY RUDOLF EUCKEN.

The relations between the various parts of the world have undergone considerable changes during the 19th century. At the beginning of the century the concepts culture and Europe seemed almost synonymous, and the Greek and Roman world was accepted as the summit of all culture. Even an eminent scientist like F. A. Wolf committed himself to the following assertion: "Asiatics and Africans are to be unhesitatingly excluded from our level, for they have no literary culture but are merely civilised peoples" (1807 in the "Museum der Altertumswissenschaft"). It was not possible to deny the fact that Asia is the cradle of all great religions, and Hegel said: "the light of the spirit and with it the history of the world,

rose in Asia", but he adds: "the real dawn, and the true re-birth of the spirit was to be looked for only in Greece.

A greater knowledge of history, and especially the closer study of languages, have resulted in a great widening of the intellectual horizon. If China exercised a strong attraction for our thoughts as early as the 17th und 18th centuries, the closer knowledge of India came to us like a surprising discovery. Asia found ever increasing understanding, and with it came appreciation and the inclination on our part to accept willingly and even enthusiastically Asiatic thought. Amongst the thinkers Schopenhauer particularly worked in that direction. During the last decade an inner discontent with European conditions caused a flight to Asia because there one hoped to find a sure antidote against the selfishness and restlessness of the average lives. Thus it was intelligible that the Asiatic side should at times look down on Europe and its culture. The tables are turned, and a defence of Europe against the Asiatic mode of thought may become a duty.

There is no doubt whatsoever that to-day Europe is in a very bad position and is going through a spiritual crisis. Not the terrible world-war alone but the whole development of cultural life gave to the sensuous and materialistic striving such pernicious power; the old ideals have become weak, life is broken up into parties and sects, great aims are lacking, and the intellectual and spiritual culture towards which he had striven, turned into a small human culture. But when considered in connection with the whole of the movement, all this becomes intelligible, and gives a different impression from the one obtained at first sight. Let us try and understand the present situation as part of a larger unit and view European life as a whole.

For centuries Europe stood under the influence of mediaeval order which governed souls and institutions. The thought of the whole held undisputed sway, individuals were willingly fitted into the whole, and no deviation from the laws governing this order was tolerated. It bore the character of unconditional permanence, and the world appeared as given by God, and as complete and closed. At the beginning of modern times fresh peoples with youthful life-force opposed such a conception of the world by a keen striving after freedom and progress. The idea of liberty entered ever more into all human relations. The liberty of the individual, the independence of peoples and of the various spheres of life, opened new vistas. Closely connected with this striving for liberty was the desire to bring more movement into life, to bring all relations into motion and to adapt them to the needs of the living present. This striving reached its zenith in the development and increase of power.

Great results were produced by the combined efforts of these movements, and intellectual and technical achievements were specially on the increase. Spiritual and material powers were awakened to a much larger extent, and the idea of education took ever more hold of all classes. To give clear and sharp outlines to life was the keen endeavour of intellectual work, and European life saw its superiority and greatness in the development of independent activity.

If these successes were followed by deep disappointments, it was due mainly to the fact that the movement turned more and more from its lofty hights and adapted itself to the average of humanity, expected too much from the latter and thus lacked the necessary checks. At the beginning of modern times religion gave a firm hold to the individual, then came an immanent idealism endeavouring to ennoble the souls through art and science, and finally the turning towards empiricism and positivism which only know sensuous existence and which offer man neither high aims nor invigorating impulses. Thus European life sank more and more to a life of the senses and even to egotism. But we must not forget that all through modern times this tendency was opposed by the leading thinkers. They saw in the individual not only points but partakers in a spiritual order, and especially was German idealism untiring in its efforts to discover a spiritual world in the individual, and to establish the thought of duty as the leading force. Furthermore if the trend towards change and flux became dangerous, these thinkers insisted on the superiority of the idea of an eternal order and on the subordination of intellectual work to the thought of eternity (sub specie aeternitatis).

Power was not to be directed wholly towards the external, but an inward uplifting of the soul was to produce a world-embracing personality. In short the modern world does contain fruitful impulses and demands, and the pity is that in the average life negation and egotism dominated and brought the world to a spiritual crisis. Such conditions make it intelligible that European life became disgusting to many souls and that they took refuge in Asiatic thought on the whole and the unlimited, and on rest and on stillness.

But as surely as we understand this tendency towards Eastern thought, as surely we know it to be a mistake to form a conception of European life merely from its faults and aberrations, for it contains indispensible movements and revelations of the spirit: modern life enhances individual activity, and takes up courageously the fight against darkness and evil, and therein lies its special greatness. Modern life in its activities is an uninterrupted struggle. In its highest aspect this struggle is sustained by the conviction that life can be lifted into a higher plane, a conviction which always presupposes a spiritual power supporting and inspiring human endeavour. The life of the spirit and bare humanity have fallen asunder, and the superficiality of life has given an tremendous power to the latter, but from the depth of life there comes an unceasing resistance, and we must not consider and treat as llusions the fundamental thoughts of freedom, independence, progress and power.

How the two modes of thought diverge shows itself particularly well in the field of religion. It is peculiar to Asiatic thought, and especially to Indian thought, to emphasize the unity underlying all religions, to minimize their differences, and even to obliterate them. We Europeans on the contrary must hold fast to their diversity and differences, as according to our conviction it is the characteristic which is powerful and effective. This conviction determines our relation to Christianity. To us Christianity is not a mere example of equivalent religions, but a force which is to guide life. We hold that ultimately the affirmation of life pervades, but that man reaches these hights only through spiritual crisis and upheavals, and through the struggle against moral evils. The latter gives Christianity a deep earnestness and urges it to the full use of its power. Here the principal point is not desireless contemplation, nor a soft and selfless surrender to the infinite, but strong advancing activities and gain of power without egotism; and thus we may consider ourselves as collaborators in the great work of the uplifting of the world, and in the salvation of our own soul. From this results a way of thinking entirely different to that of the oriental worlds. We can fully appreciate the tender mood, the simple truthfulness, the unlimited devotion to unity of the Asiatic worlds of thought but our load-star must be Christianity; Christianity with its characteristic world-conquering love and ethical uplifting. He who knows how to value the character of Christianity must also concede to European thought its good rights in spite of all human mistakes. Europe would be in a sad position if the present state were final, and if there were no spiritual forces available to withstand the downward path. It is our confident hope that in the end pain and sorrow, perhaps also upheavals, will bring us to the upward path, and that the spiritual power which has given to our souls the striving after something higher and loftier, will also lead us out of all the complications and contradictions. Without faith and courage the crisis cannot be overcome. This crisis does not concern Europe alone, but the whole of the cultured world, and it demands from us all an inner uplifting change.

(Translated by Mrs. Makower.)

ROMAIN ROLLAND ON GANDHI.

BY REV. WALTER WALSH, D. D.

It is a pleasure to the Eucken Review to submit to its readers an article on Romain Rolland by the well-known and esteemed Rev. Walter Walsh, D. D. on Romain Rolland's work on Ghandi. It is a very clear expression of a characteristic conviction concerning things divine and human. That our own convictions differ in important points from those expressed here, is shown by the article "Europe and Asia" which this number contains. In particular it is impossible for the Eucken Review to subscribe to the religious Universalism which the article advocates. Our conviction is that one fundamental striving goes through all religions but that the different religions can only exercise their educational and elevating power by emphasizing their peculiar characteristics. We must beware of obliterating these differences. But this difference cannot prevent the Eucken Review from acknowledging sincerely the noble and warm spirit shown in the life-work of the Rev. Dr. Walsh. The Eucken Review does not serve any particular theological tendency, but various lines of thought can find expression in it.

R. E.